

REFLECTIONS

THE PROCESS OMEGA

CHURCH OF THE final JUDGEMENT Tuesday 15th June 1971

Brethren, As it is.

1. 1 The Universal Law works on the basis of reflection. Every action brings about an equal and opposite reaction. Whether there is conflict or harmony, there is always opposition. Opposing forces can either complement or strive against one another, depending on their nature; but whichever they do at any given moment, the Law is inevitably fulfilled, and balance is the outcome.
- 2 So the universe is full of reflections; pure reflections, distorted reflections, multiple reflections, diminished reflections, magnified reflections, direct reflections, indirect reflections, close reflections, distant reflections; whole reflections, part reflections, finite reflections and infinite reflections. Infinite reflections; produced by the reflection of a reflection of a reflection of a reflection ... Is this then the secret of the infinite nature of ALL existence?
- 3 If the universe is full of reflections, then it must also be full of mirrors - mirrors perhaps of a more fundamental substance than silvered glass, but mirrors. And if human beings themselves fulfil the Universal Law, by giving what they receive and receiving what they give, then THEY must be mirrors. And they are. All of us are mirrors; which is why we oppose one another continually. There is no alternative to opposition in this inevitably two pole universe. The choice is between harmony and conflict, between complementary opposition and aggressive opposition, between love and war, between life and death.
- 4 So everything we do and everything we are is a reflection of something - or someone. We are images - perhaps images of images of images.
- 5 In BI 19 we have examined existence as beginning with a pinpoint which has infinite scope (1.23), and that pinpoint creating a finite existence for itself within the infinity (1.25). Now imagine that what is created is a reflecting surface surrounding the pinpoint, (and, for the benefit of purists, a surface made up of a vast number of planes FORMING a circle, rather than an ACTUAL circle). An ideal creation; because first of all it reflects the creator precisely and without distortion in every direction, and secondly, because of the reflections of the reflections across the circle, the illusion of infinity is maintained, even within the confines of the finite creation (1.33).

- 6 A mirror is the perfect channel. It reflects whatever is directed towards it - faithfully. This is what is meant by the Receptive Principle. It 'receives' what is originated by the Creative Principle, and reflects it. It has no 'real' nature of its own. As a mirror, it may distort or it may reflect with perfect accuracy, it may convey an image either true to reality or to varying degrees NOT true, but IT CANNOT CREATE ITS OWN REALITY. It can only reflect, according to its nature.
- 7 And each of us reflects the 'reality' 'within' ourselves according to his nature. And that reality is itself no more than the reflected image of an even more basic reality, which is the image of an even more basic reality, and so on.
- 8 And in our relationships with one another, sometimes we play the creative role, sometimes the receptive. In some areas and in some relationships we originate - a mood, an attitude, a thought, an atmosphere, a policy, a direction, a suggestion - and what we originate is reflected back to us. In other areas and relationships we reflect, depending for precisely what to reflect, on someone else. Sometimes we are sources, sometimes we are mirrors and our actions and attitudes are mere reflections of someone else's actions and attitudes.
- 9 But even as sources on the level of a relationship with another person, we are still only reflections, on another level, of even deeper sources. Because however creative we may be within the terms of the human game, ultimately we are all creations, reflecting in our separate - and yet inseparable - ways, the infinite aspects of totality, which is the original source, which is GOD.
- 10 And herein lies the secret of the illusion of choice. The receptive element, which is basically all creation, reflects the nature of the creative element. And part of the nature of the creative element is, of course, creativity. The creative element has choice. The receptive element mirrors that choice, and thereby manifests an image of choice. It's not real, because the choice still remains with the creative element, but it is a convincing image, and therefore an effective illusion.
- 11 A simple physical experiment of moving about in front of a mirror illustrates this principle. It appears that your image in the mirror is moving of its own free will. It appears to be able to choose whether to move or not move, and also the nature of its movement. But of course that is an illusion. The choice is yours. It must reflect your movements precisely. And if you stop moving, it must stop moving. But because you have the choice, it must APPEAR to have the choice. That is part of the reflection.
- 12 Now for us, who have a considerable - though still severely limited - understanding of the purely physical universe, the image in a mirror is only an image. It does not deceive us. We do not mistake it for a free agent with choice to act independently of its source point. But if we knew nothing of mirrors, and had never knowingly seen a reflection of anything, we would most certainly be deceived. In fact it is only necessary to put together particular intricate combinations of mirrors, and all kinds of strange illusions can be created, which deceive even the most perceptive of us. And usually, it is only our knowledge of the laws of nature and our rejection of anything which seems to contravene them, that tells us we are being deceived.

- 13 Take this a step beyond the purely physical universe, where our knowledge is practically nil, and imagine what could be happening on that level with the simple principle of reflection. And judging by the number of mirror images which only a small amount of probing into the inner workings of the human mind reveals, it IS happening.
- 14 But returning to the physical level, although we may know a great deal about objects and environments close to us, so that mirrors can seldom really deceive us in that area, when we look out and away from the earth which holds us to its surface, how much do we know of THAT aspect of our universe? We can speculate, and we can confirm some of our speculations, but how much can we know for certain about that apparently limitless vista; homogeneous in that it contains an extremely limited number of major components, and yet heterogeneous in that those components are distributed apparently haphazardly.
- 15 (And its the same, incidentally, when we look inwards, and resolve matter into its component parts. Again, homogeneous in that it is all constructed of the same few basic items; protons, neutrons and electrons; and yet totally heterogeneous in the way those items are put together to form the objects which surround us and of which our own bodies are made.)
- 16 But to return to the universe OUTSIDE, how much do we really know about it? It's ironical that it is only revealed to us when our own light source, the sun, is absent; i.e. at night.
- 17 Imagine sitting in the very center of a giant spherical mirror, with the reflecting surface on the INSIDE. Already you have an image of infinite space all around you. And you also have an infinite number of images of yourself - or rather, one vast and unending image which fills the entire reflecting surface and thereby obscures your potentially infinite vista. Result: Total chaos. But supposing we make a few modifications. first of all, instead of a smooth surfaced sphere make It into a geodesic sphere; i.e. one made up of a large number of small triangular plane surfaces. Now you really have an infinite number of images rather than one infinite image. Also you have precise order instead of miasmic chaos. The images of yourself are fragmented, but not distorted. A pattern emerges.
- 18 Now move from the centre of the sphere. The images lose some of their symmetry and arrangement. A more heterogeneous pattern emerges; but still infinite. Now flatten parts of the surface of the sphere, making a haphazard arrangement of larger planes amongst the original triangles.
- 19 You are beginning to create a miniature universe; Infinite, homogeneous in that its component parts are limited to yourself and the light source which you need to give 'reality' to the images, heterogeneous in that the pattern of images appears to be haphazard.
- 20 I am not suggesting that our physical universe is nothing more than a huge geodesic sphere of glass. But what I am suggesting is that even on a physical level our universe is made up of reflections, and reflections of reflections, and reflections of reflections of reflections. And this is the nature of infinity within the terms of OUR existence.

- 21 And if we CAN be so far deceived by our illusions on a physical level, how much farther and more completely must we be deceived on a cosmic level. Only our knowledge saves us from being altogether taken in by glass mirrors; when it comes to cosmic mirrors, there is nothing to save us.

2. 1 We can speak of GOD as being fragmented into an infinite number of separate - and yet inseparable - parts. But technically it's not GOD which is fragmented, but the IMAGE of GOD. However, as we ourselves are all parts - fragments - of that image, as far as we and our universe are concerned, GOD Itself is fragmented.

- 2 It may seem somewhat disquieting to think so practically in such cosmic terms. The infinite is such an integral part of our security; a reassurance that however deeply we probe, however much we are permitted to discover, we can never be burdened with the inconceivably awesome reality of the ULTIMATE secret. But when we contemplate even the possibility that what WE meant by the ultimate secret; i.e. the secret of OUR universe - which we assumed was at least close to being infinite; is very far from ultimate, that burden - not a wit less awesome - comes very much closer.

- 3 The scope of our universe already seems overwhelming. The idea of reaching beyond it by means of a relatively crude simplicity - mirrors - is not entirely welcome to us. But let's bear in mind that when we DO reach beyond it, we shall also reach beyond the pattern which requires the security of THAT particular infinity.

- 4 Also, this concept, despite its strange quality, simplifies things for us very considerably. It tells us more about the paradox of choice and choicelessness. And closer we can get to the secret of THAT particular anomaly, the more ULTIMATE - if we can use the word any longer - security we shall find.

3. 1 Reflections; reflections of reflections; fragments of reflections; reflections of fragments of reflections; fragments of reflections of fragments of ... A geometric progression which can lead us far beyond the limits of human comprehension - as close to infinity as we need to reach - in a very short time, and a very limited space! And all that is required is one fundamentality, which can be fragmented and reflected indefinitely.

- 2 At this stage, deeply involved as we are in the illusion that images are reality, only our outer consciousness can grasp this concept. Our feelings, which come directly from our inner consciousness, must reject it as they reject the concept of choicelessness. For example, we ourselves do not FEEL like images - or mirrors for that matter - we feel like real, separate, individual entities; just as we FEEL as though we have free and independent choice. That is the Game. If it was not so, there would BE no Game - as we know it.

- 3 But when it's time for us to feel with our inner consciousness everything that we know with our outer consciousness, when that particular gap is closed, will the truth be a relief or a disappointment? That is not a serious question, because when THAT truth is revealed for us, the concepts of relief and disappointment, as we know them, will no longer have any meaning within our existence. But what IS serious is the way in which we can apply our Knowledge in the outer consciousness, even BEFORE the state of the Game allows it to penetrate

into our inner consciousness and become feeling.

- 4 We already know a great deal about the creative and the receptive elements, and how they relate to one another. We can now add the vital fact that the second is a reflection of the first. The receptive is a reflection of the creative. Or would it be more accurate to say that the receptive REFLECTS the creative? Is the receptive element the image in the mirror, or is it the mirror itself?
 - 5 The body is a channel for the soul. The personality which manifests, is the consequence of the channelling. The body reflects the soul, the personality is the reflection of the soul, seen in the body. The soul is the creative element, the body is the receptive element, the personality is the result of their contact with one another.
 - 6 When we look at someone, we are looking at a body, but we are seeing more than a body, we are seeing a personality manifesting IN a body.
 - 7 Try another experiment. Place an object in front of a mirror. Then place a screen beside the object. Position yourself so that you can see the image of the object in the mirror, but not the object itself.
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- 8 That is how we see one another. We cannot see the soul directly. But we can see the body, and we can see the reflection of the soul within the body; the personality.
 - 9 If you now remove the object, you can still see the mirror, but no image within it; just the blank screen. Similarly when a person dies, and the soul is separated altogether from the body, we can still see the body, but no longer any manifestation of the soul within it; no personality.
 - 10 And just as we can either put our attention on a mirror itself or on the reflections within it, the images behind it, so also we can either put our attention on a person's body, or on the personality within it. Bodies, like mirrors, are relatively simple superficial things. But personalities, like reflections in mirrors, are potentially much deeper and more complex things. The scope WITHIN a mirror is infinitely greater than the scope of its physical surface.
 - 11 And just as it's hard not to see the reflections in a mirror when we look at it, and identify those reflections with the mirror, it's equally hard not to see a personality when we look at a body, and identify that personality with that body. And that's as it should be. When we speak of soul and body, we do not visualize three separate elements; an object a mirror and an image; we visualize only two; an object, and a reflected image; the basically inert fact of the mirror is taken for granted. The soul is the object, the body is the image. Therefore the term 'body' includes the personality, which is the outer consciousness.

- 12 And when we consider a deeper level of creation; a level beyond the soul of a being creating a body for itself; the level on which the being itself is a creation of its God; the same is true. Technically that being is only a mirror. Technically we are all of us only mirrors. We are as fundamentally inert and without personality as the body is in relation to the soul. Without its personality, which is the reflection of the soul, the body is only dead physical matter. Similarly, without our own characteristics and agreements, which are the reflections of the Gods, we are only dead cosmic matter.
 - 13 The body is inert matter, but when it reflects the soul it does not FEEL like inert matter. Equally the soul is inert matter, but when it reflects its creator it does not FEEL like inert matter. Both body and soul IDENTIFY with the images which they reflect.
 - 14 A mirror is inert matter, but when an object is reflected in it it does not LOOK like inert matter, and although we know that TECHNICALLY mirror and image are separate, we instinctively identify one with the other. Similarly we, as mirrors, identify ourselves with the thoughts, feelings, attitudes and agreements which we reflect. Therefore that is the nature of our souls. And our bodies, as mirrors, identify themselves with the personalities which they reflect. Therefore that is the nature of our bodies.
 - 15 Considering that in both cases it's the images which contain the means to identify, all of this is scarcely surprising!
 - 16 So this is why when we speak of creator and creation, we mean the object and the reflected image. And this is also why, within ourselves, the term 'soul' refers to the pure cosmic consciousness and the term 'body' refers to its reflected image, i.e. the outer consciousness together with its physical manifestation. This must be established before we can proceed.
 - 17 Now, having also established that even before we relate to one another, we are already the receptive element in relation to our own creators, the Gods, who are Themselves the receptive elements in relation to the totality of GOD, we can examine our own relationships with one another in terms of reflections.
4. 1 At once we come upon yet another paradox. We know that by the Universal Law, what we send out we receive back. We do not receive its opposite. Yet the other aspect of the two pole universe, the law of opposites, of action and reaction either in harmony or in conflict, requires that each pole is the REVERSE of its counterpart, not the same. So are source and reflection, reality and image, identical? Or are they opposite? Are they the same? Or are they as far as possible from being the same?
 - 2 The paradoxical answer is: 'Both'. Reality and image are both identical and opposite. In some aspects they are one, and in other aspects they are the other.
 - 3 Fortunately we do not need to have a profound knowledge of the workings of the cosmos in order to understand the concept of reflection. We have the simple physical analogy of the looking glass with which to work.

- 4 If you stand in front of a mirror and smile, your image in the mirror also smiles - identically. That is the Universal Law in action. Give a smile, and you receive a smile in return. Send out a positive effect and you receive an identical positive effect in return. Send out a negative effect and you receive an identical negative effect in return. Scowl at your image in the mirror, and it scowls straight back at you.
- 5 If however you raise your left hand, your image raises its right hand. This is an example of an opposite reflection.
- 6 Step forward; your image also steps forward. But even in that sameness there is opposition, in that if you are moving West, your image is moving - as far as you are concerned - East. Move an object downwards, and your image also moves the image of that object downwards. But, lay the mirror on the floor and stand on it; and now if you move an object downwards, your image - again as far as you are concerned - moves the image of the object upwards. Also, in this position, whereas you are standing upright, your image, in relation to you, is standing on its head - or rather hanging by its feet!
- 7 The world inside or behind a mirror is a precise replica of the world outside, but at the same time it is completely inverted.
- 8 And yet, when we contemplate this, we are faced with a seemingly insoluble riddle. You can create a vertical inversion by placing the mirror flat on the ground. But by changing the angle of the mirror, this inversion can be reduced to a semi-inversion where everything appears to be lying on its side (mirror at forty-five degrees to the vertical), and then to no inversion (mirror vertical). But when it comes to the left-hand right-hand inversion, wherever you place the mirror that inversion remains. Print a simple word in large letters on a card, and hold it in front of a mirror. On the card it reads from left to right. But at whatever angle you hold it to the mirror, and at whatever angle the mirror is placed to the vertical, the image reads from right to left.
- 9 Imagine the mirror is your creation, and you want to use it in order to reflect your own image. You have the power, by moving the mirror in relation to yourself, to cause the image to do virtually anything in relation to you. You can bring it closer or send it further away. You can make it lie down or stand on its head. You can put it above you or beneath you. The only requirement is that it is identical to you in every way. But one thing you cannot do is give the image the same left/right orientation as yourself. Left and right are inevitably and invariably reversed within a single simple mirror world.
- 10 But the riddle starts when you ask: 'Why then are front and back not also inevitably reversed?' When you walk forward your image walks forward. But when you veer to the left, your image veers to the right. You can juggle with these dualities in your head, trying in vain to determine what the fundamental difference is between them. You can explain the FACTS in purely physical terms. (A physicist would find no paradox.) The relationship between object and image is self-evident. But there remains a riddle. Is it the difference between relative opposites and absolute opposites? No. Both are relative. Left and front can be in any direction, depending on the orientation of the person or object concerned.

- 11 Orientation. Is this the key? If there were no such concept as orientation, there would be no front and back, and therefore no left and right.
- 12 Let's try to imagine having no orientation. Very difficult, because we are as closely identified with our orientation as we are with the images which we reflect. But supposing we were as symmetrical front and back as we are left and right, that would eliminate the NEED for a differentiation between left and right. Unless we began to make a significant differentiation between one of our faces and the other, we would not have to make a significant differentiation between one of our SIDES and the other. The terms left and right only have meaning because we 'face' in only one direction.
- 13 So, by eliminating our lateral orientation we eliminate an area of inevitable opposition between source and image. But immediately another one appears, which was not so obvious before. It involves movement; not simple movement up or down, forward or back (which now no longer apply), left or right (which also no longer apply), East or West, North or South, (which can be reflected without opposition depending on the position of the mirror), but circular movement.
- 14 Just as we have left and right, we also have clockwise and counter clockwise. And if your movement is clockwise, the movement of your image can only be counter clockwise - UNLESS you eliminate another orientation to which we are all subject, the top and bottom orientation.
- 15 Clockwise and counter clockwise are as dependent upon orientation as left and right. But, it is not enough only to eliminate the concepts of front and back in order to render the differentiation of circular movement meaningless. The concepts of top and bottom, above and below, up and down must go as well.
- 16 Like everything else in the universe, man creates in his own image. (Since it's all a matter of reflections in mirrors, he cannot do much else.) Therefore if HE has no front and back, his creations will have no front and back either. Buildings, vehicles, chairs, books - and clocks, would inevitably face BOTH ways. And if he has no top and bottom either, then again nor would his creations.
- 17 Briefly, if a creation is wholly symmetrical, and therefore without specific orientation in any direction, its mirror image shows no inevitable opposition - except of course when seen in direct relation to the creation.
- 18 For example, a solid, comprising two cones fixed together at their bases, because it has no orientation in any direction, appears exactly the same in a mirror, even if it is revolving. But naturally if you view object and image at the same time, they can be seen to oppose.
- 19 Why? Because the principle of reflection in a mirror, when apparent, automatically creates the concept of orientation - or rather it brings that concept into view, so that it becomes a reality. And the principle only BECOMES apparent when both object and image can be seen at once.
- 20 The full answer to the riddle is coming closer. Orientation is only part of it, because it at once poses the question: 'Whence orientation?' and

also: 'Why orientation?'

- 21 Let's return to basics. All we can create is mirrors and thereby images of ourselves. But even if we begin without specific orientation, the very act of creation brings it about, not necessarily for us, because we may create with complete symmetry all around us, but for the creations, and for any outsider who views our relationship with them.

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- 22 A simple mirror may have two faces, one on either side; and therefore, on its own, it may constitute an object with no specific orientation. But as soon as it reflects Its creator, it becomes orientated. The line between its creator and the image of its creator which it reflects, is the axis of the orientation, and the differentiation is between 'towards' and 'away from' its creator. Life orientation is 'towards' and death-orientation is 'away from'. The concepts of left and right, clockwise and counter clockwise, become meaningful. Opposition becomes inevitable.

5. 1 There are other tortuous riddles and paradoxes in relation to which aspects of a mirror image are inverted and which are not. But what matters is the basic pattern which emerges. WITHIN A FUNDAMENTAL STATE OF OPPOSITION, THE IMAGE REPRODUCES THE REALITY IDENTICALLY. This ensures PRECISE opposition, and therefore an EXACT balance of forces.

- 2 For example, if we wish to create such a balance mathematically, we set up a system with '+ x' on one side and '- y' on the other. The object is to resolve this into a total of zero, and thereby bring about an equilibrium. Therefore, in all cases. 'X' must be identical to 'y'. If 'x' is 100, 'y' must be 100. Then the system reads: '+ 100 as against - 100 resolves into zero'. If 'x' is $2r^2$, then 'y' must be $2r^2$. If 'x' is a loaf of bread, 'y' must be a loaf of bread. The result is always a perfect balance between a positive element on one side and an identical but negative element on the other.

- 3 It is the very precision with which an image reflects its reality that ensures its exact opposition to that reality.

6. 1 All of this is easy enough to see and to apply in the physical analogy of a simple looking glass, but when we try either to see it or to apply it in cosmic reality, everything at once becomes blurred. There are riddles and paradoxes even in terms of ordinary mirror images, as we have discovered. But they are nothing compared with the riddles and paradoxes in terms of COSMIC mirror images. For example: where is the sameness in the opposites of Love and Fear? We know how they oppose one another, but how are they identical?

- 2 We can find the answer to this by bringing everything down to the basic concepts of direction and orientation. Basically love and fear are directions of movement. One way in which they can manifest is by pulling us in precisely opposite directions. Love pulls us towards something, whilst fear pulls us away from it. The common denominator, which becomes identical in quantity on both sides where reality and image are concerned, is desire, intensity, need, want, inclination, passion, or any other motivating force.
- 3 Use the looking glass analogy again. Face East with the looking glass in front of you or behind you. Then move forward. You move towards the East. Your image, with identical speed and manner, in your terms moves towards the West.
- 4 Face an object or a being or a situation, with your cosmic mirror either in front of you or behind you. Create a motive force within yourself, a drive in the direction of your orientation. You feel 'love'; a desire for contact with the object or being or situation concerned. Simultaneously your image reproduces within itself an equal motive force, an equal drive in the direction of its orientation. It feels 'fear'; a desire for no contact with the object or being or situation concerned.
- 5 In this case your image may show a desire for contact with the IMAGE of the object of your love, but that is of course the OPPOSITE of the object of your love, which still indicates a desire for no contact with the original object, which indicates fear of it.
- 6 Consider another way in which love and fear can manifest. Love pulls us towards something with constructive intent, fear pulls us towards it with destructive intent. Here the opposition and the sameness are both apparent in the manifestation itself. When we embrace someone with intense feeling, that is love; when we strike him with equally intense feeling, that is fear - since all aggression is born of fear.
- 7 The looking glass analogy works in this case, if instead of moving forwards or backwards we move sideways. The image reproduces our movement precisely, and this time it is going in the SAME direction (say its North). BUT, it is leading with its left hand whilst we are leading with our right. And if the right hand represents good intent, whilst the left represents evil intent, the opposition becomes very clear - and also very significant in terms of the traditional differentiation between left and right, which, by no coincidence, is precisely that; the path of evil and the path of good.

8 Raise THIS analogy onto a cosmic level and so much of the conflict of good and evil is at once explained. It also throws new light on the fact that in a mirror left and right are ALWAYS reversed.
- 9 Now this kind of reflection - object and image manifesting love and fear respectively in relation to a third entity - is different from the reflection of the Universal Law - giving love (or rather the effect of love, because the Universal Law deals in effects created) and receiving an identical effect in return. Here again the opposition is still in the direction and orientation of the original movement. The object sends out the effect, away from itself, and in reflection, it receives back an identical effect, TOWARDS itself. You send out the effect of love, and whoever chooses to receive and therefore mirror your effect, sends it back to you - which is the opposite direction - in identical proportion.

- 10 The analogy works here if you stand in front of a mirror and smile. An image of yourself smiles back at you. You are both smiling, in identical manner, but in precisely opposite directions.
- 11 You can extend this somewhat to illustrate more indirect returns from the Universal Law. Effects do not always come straight back at us from the direction in which we sent them out. The opposition remains, in that they move TOWARDS US as opposed to AWAY from us, but they can come from another direction. Imagine three mirrors forming three sides of a square. Shine a direct light from the center of the

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fourth side of the square towards the centre of the left hand mirror. The ray reflects to the centre of the centre mirror, then to the centre of the right hand mirror, and then back to the source of the light. That is a very simple example of the Universal Law operating indirectly.

7. 1 So, we have two main types of reflection; mirror images and the return of effects. Now consider a human relationship which involves a predominantly creative type (Jehovian), and a predominantly receptive type (Luciferian). In this relationship, the general pattern is that the Jehovian originates whilst the Luciferian reflects.
- 2 As a result, two main factors emerge. The Jehovian receives, directly or indirectly, precisely what he gives to the Luciferian. The opposition here is in the direction of giving. But when it comes to attitudes, activities and manifestations related directly to a third entity - a group, or an individual, or a situation or a reality - the Luciferian manifests in some way or other the exact opposite of what the Jehovian manifests; the complementary opposite or the conflicting opposite, depending on the situation and the state of the Game.
- 3 To illustrate these two factors very simply with the looking glass; first of all smile at the mirror; your image smiles back; then point to the West (in front of you) with your left-hand; your image points to the East with its right hand.
- 4 But needless to say there are complications. Approach the mirror with your right hand, and your image at once approaches you with its left hand. So even the Universal Law can return opposite as well as identical effects. Which means that as well as receiving good in return for good and evil in return for evil we may also receive evil in return for good and good in return for evil .
- 5 As we become more accustomed to the New Game, this kind of paradox need no longer alarm or even surprise us. Good and evil are as relative as every other pair of opposites. The Universal Law deals in effects. It is wholly

in keeping with this topsy-turvy world of reflections and inversions and endless contradictions, to suppose that when you approach your cosmic image with your cosmic right hand you create precisely the same ultimate effect on IT, as IT creates on YOU by approaching you with its cosmic left hand.

- 6 In fact when you stand in front of a mirror you might even begin to wonder whether the Universal Law really works backwards rather than forwards in time. (That would also be wholly in keeping!) Because after all you have to manifest a particular effect yourself, BEFORE it can manifest in your image. So perhaps, instead of sending out an effect and receiving it back on ourselves, we in fact create it directly on ourselves and thereby enable ourselves to send it out. It's logical, and if this is so then our lives are like motion pictures being run backwards. But with our relative detachment from the nature of opposites, this should be no problem to us; just another inversion, like all the rest. We're not really going FORWARDS in time, but BACKWARDS! It would be more accurate to say: 'As you receive, so shall you give' !
- 7 But certainly we can appreciate that what creates a 'positive' effect on one type of person can create an equally 'negative' effect on the opposite type of person.
- 8 To take a simple example, a Jehovian may send out blame towards a Luciferian. Now the Luciferian may reflect the exact of opposite of blame; justification. But both end up with a 'negative' effect. Because the Luciferian goes down on blame, and the Jehovian goes down on Justification. Conversely, if the Jehovian sends out justification, the Luciferian may return blame. But both this time receive a 'positive' effect, because Jehovians thrive on blame, and Luciferians thrive on Justification. The fly in the ointment is that each receives an equal 'negative' effect from THEIR OWN actions. The Jehovian dislikes himself for justifying, whilst the Luciferian dislikes himself for blaming. But this simply tells us that when we're compulsively blaming and justifying none of us can win! It doesn't cloud the basic issue, which is to illustrate how even the reflection of opposites within the Universal Law, ultimately fulfills the Law, that what we give out we must receive back.
- 9 So, if the Jehovian gives love to the Luciferian, he receives love in return. The Luciferian's way of expressing his love may be the precise opposite of the Jehovian's way in order to meet the Jehovian's precisely opposite requirement; but the final outcome is the same. Each receives the effect of love from the other. If the Jehovian gives fear to the Luciferian, i.e. makes him afraid, then he receives fear in return, i.e. is made afraid. Again what makes the Luciferian afraid, i.e. the Jehovian's action, may be the precise opposite of what makes the Jehovian afraid, i.e. the Luciferian's re-action, but the outcome is the same. Each is made afraid by the other.
- 10 Whatever the situation, there must always be a balance between creative and receptive elements, and a balance can only be brought about by the combination of sameness and opposition.
- 11 If there is only sameness and no opposition, there is no balance.
+ 100 and + 100 combine to make + 200, a predominance of positivity.
If there is only opposition and no sameness, there is still no balance.
+ 100 and - 50 combine to make + 50, still a predominance of positivity.
Four steps left and two steps right combine to make two steps left, a bias to the left. +100 and - 100 combine and resolve into zero; a balance. + 50 and - 50 do the same. Four steps left and four steps

right do the same. And two steps left and two steps right also do the same. Everything must ultimately be the same and opposite. Then the Universe is balanced. It can, at any moment, resolve into its original state; zero, which is infinitely small but has infinite scope. That is GOD.

- 12 So the basic creative element matches the basic receptive element - precisely. GOD and antiGOD; identical, but in direct opposition. The first division. And only a step further down the line of cosmic evolution, Jehovah and Lucifer; again identical, but in direct opposition. Christ and Satan, Satan soul and Satan body. Lucifer - or rather the image with which Lucifer identifies - matches Jehovah's intensity, His passion, His energy, His driving force, with exact precision - and always in the opposite direction or with the opposite intention.
- 13 The divisions themselves are simple and straightforward. A source, a mirror and a resulting equal and opposing image. But complications arise when we study the relationships between the divisions.
- 14 The Jehovah/Lucifer division is itself a division of images; the images of the soul and the body which constitute the mind game. Therefore the division of Satan Himself into two opposing entities is more basic. The Jehovahian may be creative in relation to the Luciferian, but he is distinctly receptive in relation to the soul-orientated Satanist. Whilst the Luciferian is receptive not only to the puritanical Jehovahian, whom he therefore opposes with an instinct towards self-indulgence, but also to the corrupt and degenerate body-orientated Satanist, whom he also opposes with gentleness and moderation.
- 15 So altogether there are already four separate strata in operation. A soul and mind stratum, between the top end of Satan and Jehovah; opposition: the magician versus the puritan. A soul and body stratum, between the top and the bottom ends of Satan; opposition: the ascetic versus the orgiast. A mind stratum, between Jehovah and Lucifer; opposition: the disciplinarian versus the permissive. And finally a body and mind stratum, between the bottom end of Satan and Lucifer; opposition: the violent versus the gentle.

GRAPHIC

- 16 The basic principle is that the receptive element in any relationship, in any area, in any situation, reflects the creative element with exact precision and within a fundamental pattern of direct opposition.
- 17 Of the three Gods, it becomes clear that Lucifer is the only one who never adopts a creative role. He plays receptive element for both Jehovah and Satan, one within the mind and the other between mind and body.

- 18 As for ourselves, we contain parts of all the Gods, which enables us to play every role at some time or another. In some of our relationships we are predominantly creative, in others predominantly receptive. In some relationships, depending on the situation or the area involved, we adopt both roles roughly equally. In certain situations we are creative, in others we are receptive.
- 19 But the key factor to remember is that where we play the creative role, be it Jehovian or Satanic, the choice - within the terms of the particular situation - is ours. That does not mean the blame is ours, or the credit is ours, or the fault is ours, or the brilliance is ours. It means the CHOICE is ours, the power to choose, the responsibility. We have chosen, we are choosing, and as long as we continue to play the creative role, we shall go on choosing.
- 20 Equally, where we play the receptive role, be it Jehovian, Luciferian or Satanic, the choice is not ours - even within the terms of the situation. We are simply reflecting and what we reflect is entirely subject to the choice of whomever we are reflecting.
- 21 But bear in mind that if we find ourselves blaming another for something of theirs which we have decided that we are reflecting in a passive receptive role, we might remember that blame is predominantly a characteristic of the creative element, and then we might reassess our role in the situation!
8. 1 There is one more basic element involved in addition to the separation of the three Gods; and that is the precise opposite of that separation; the Spirit of Unity, which is the Spirit of Christ.
- 2 Christ represents the original reality of an undivided source, without either reflection or fragmentation. The reflected image of Christ is Satan, who represents the division and the separation, the very opposite of Unity.
- 3 GOD creates a reflecting element and thereby brings into being Its own mirror image and precise opposite; antiGOD. Christ represents GOD in our human game, and Satan, HIS mirror image, represents antiGOD. Satan further divides and creates an image of Himself, thereby bringing the concepts of soul and body into being; Himself ruling the soul whilst His image rules the body. Then He divides again, creating an image of His first division and thereby bringing the concept of the mind into being; Jehovah, ruling the image of the soul, whilst Lucifer rules the image of the body, which is also of course the image of the image of the soul.
- 4 The basic nature of GOD is that It is infinite; an infinitely small source point with infinitely large scope. Therefore the basic nature of anti GOD is that it is finite; the exact opposite (BI 19 1.25).
- 5 Pure creation, as described in 8I 19, where nothing exists between creation and creator, is pure reflection, pure channelling. The pure channel, the pure mirror, IS nothing, which is why it identifies completely with the pure reflection. It BECOMES the reflection, because it is nothing else. But also, for a pure reflection, nothing must come between the source and the reflector, or the image is obscured.

6 Remember also from BI 19 that the creation has no scope to create between itself and its creator (1.30). Its area of choice lies on the OUTSIDE of its existence. Similarly a mirror can only manifest images BEHIND its reflecting surface, It CANNOT manifest an image - or an image of an image, which would be its own creation - IN FRONT, i.e. between itself and the object it reflects.

7 The whole activity of creation and rejection becomes much clearer when it is seen in terms of reflection. When we realize that all that is created is a reflecting surface, and thereby an identical but opposing image, it's so much easier to understand. It goes hand in hand with the scientific knowledge that all matter (physical creation) is made up of basically the same material; atoms, which are little more than a nucleus of one kind of particle, called positive, surrounded by a constantly moving circle of another kind of particle, called negative. And for perfect balance and equilibrium there must be equal numbers of positive and negative particles. The parallels are not surprising.

8 We can set up a crude but illustrative analogy of the soul's creation of the body and then, to introduce the illusion of choice, the conflict of the mind.

9 Imagine first the soul; a pinpoint. Then allow the soul to create some distance away from it a pure reflecting surface, and thereby a mirror image of itself an equal distance beyond that surface.

GRAPHIC

10 This is a state of pure creation. No distortion, no confusion, no conflict, no disagreement. A state of balance and harmony.

11 But now, allow the soul to create another reflecting surface the same distance from itself but this time at right angles to the first creation. Another mirror image appears, this time not simply of the original pinpoint, but of the already divided pinpoint, thereby making a total of one original and three images.

GRAPHIC

12 The third image, the image of the body, is in fact two coincident images; the image of the body (above it in the diagram) and the image of the image of the soul (on its left in the diagram).

- 13 NOW, the primary image, the body, instead of seeing only the soul, sees also two other images, which appear to be in direct opposition to one another. One seems more closely attached to the soul, whilst the other seems more closely attached to it (the body). That is, after all, the way in which the new duality reflects the original duality. And thus the conflict of the mind is born; as an image of an already existing conflict (7.12).
- 14 Another way of looking at it is this. By creating a second image of itself in the second mirror, i.e. the image of the soul, the soul forces the body to follow suit and to create a image of ITself in the IMAGE of the second mirror; i.e. the image of the body.
- 15 But however we look at it, the end result is that the body can now actually SEE its own opposition to the soul. It can see an image of itself in direct conflict with the soul .
- 16 When we see all of this in terms of mirror images, the absurdity of it is so apparent. To speak of the 'interests of the soul' and the 'interests of the body', of which image is on which 'side', of choice of any kind in the relationships between the different images and the original sourcepoint, is an anachronism. Just stand in front of two mirrors at right angles to one another, and you will see what I mean.
- 17 But, take it up a level, bearing in mind that we ourselves are IDENTIFIED with the images, that we know virtually nothing about cosmic mirrors, and that even within the terms of cosmic mirrors the situation is still far more complex than this simple looking glass analogy, and it is not surprising that the conflicts of the human mind are in control.
- 18 There is another ironic twist to this pattern of creation. The body sees the double image immediately beside it as having the interests of the body at heart rather than those of the soul. And yet, of the three images, this one seems to be much the closest to a reproduction of the soul WITHOUT opposition. It is the opposite of an opposite, and two negatives can - and in this case do - make an affirmative. Hence, when the soul moves to its left, although body and image of soul move predictably to their right, the image of the body moves accommodatingly to its left also. Draw the diagram again with an asymmetrical soul and you will see.

GRAPHIC

- 19 This is to show that even an oversimplified analogy of this kind is riddled with paradoxes. Just in case we should think that by knowing that it's all done with mirrors, we can immediately embrace and reveal all the secrets of the Universe. Not yet. We are still far too much subject to them.
- 20 But even the image of the image carries its compliance only so far. There is a simple experiment which you can do with your two mirrors at right angles to one another. Face them, and fix all three images in turn with a beady eye, then say sternly and with irresistible

intention: "Follow me!" Turn around and stride off on a line bisecting the right angle. If you could see what your three beautiful creations do, you would understand at once the predicament of all creation!

- 21 Also try another somewhat more sinister experiment; an experiment in fragmentation of a kind. Take your two mirrors and hinge them at one end. Then put your face quite close between them, and slowly draw them together until they are resting on either side of your head. Here, amongst other things, you discover that the images which obediently close their left eyes when you close yours, negate this apparent cooperation with a pattern of opposition far more unnerving than that of their alternate neighbours. They won't look at you when you look at them!
 - 22 Finally, form a triangle of mirrors with a small gap in one corner of the triangle, through which you can see. Shine a light down from above, put your hand up into the triangle from below, look through the gap, and then move your hand about. This will give you some idea of how a universe can be created with little more than a system of reflecting surfaces.
9. 1 But still, when it's only looking glasses and our own familiar faces - or hands - for us there is no real loss of the awareness of the fundamental unity. We know perfectly well that we and our image - and every other image that we choose to bring into being - are one. We may wonder sometimes as we look in a mirror whether perhaps after all we are looking through a window into reality, and our world is the image, whilst the reversed one on the other side of the glass is the real world. But whichever, we cannot fail to know that the two worlds are inseparable, identical, and basically only one existence.
- 2 But when it's cosmic mirrors and the deepest strata of our own beings, we are almost totally deceived.
10. 1 It would be easy to seize on one particular generalization stemming from this knowledge of reflections, and to become obsessed with it. For example; with those in relation to whom we play a creative role, the worse they are the better that make us - and vice versa. But first of all, I hope by now we are far too sophisticated in the realms of universal structures for such a consideration to be more than a passing thought. And secondly, an appreciation of the true significance of this knowledge makes this kind of agreement completely irrelevant.
- 2 One of our most basic functions is the reconciliation of opposites. As long as we are identified solidly with one side of any duality, as long as we are still compulsively pursuing or clinging to one side, whilst at the same time equally compulsively negating or fleeing from the other, there is still some way to go before the reconciliation can happen. The concept of reflections takes us yet another step towards a complete realization of the basic sameness of all things, an awareness of the fundamental unity of every duality. It shows us from yet another angle the absurdity of conflict. It exposes the lie a little further. It gives us yet more detachment from a compulsive need to take sides, even in the most basic human conflicts, and thereby brand what is no more than two halves of the same whole, with the stigma of eternal separation.

- 3 Even good and evil are only reality and image; an entity standing before a mirror and looking at his own opposing but identical reflection looking back at him. With that knowledge, who can take up arms?
11. 1 But before it can BE knowledge, we must investigate further. And before we even begin to consider our relationships with one another in terms of reflection, let's examine the relationships within ourselves.
 - 2 Even with no one else around, we are already subject at the very least to that four cornered clash of images which go to make up just one single human personality. Again we could become obsessed with a generalized conclusion, such as; the worse we are without the better we are within. And to some extent that's true. But simply caring with our outer consciousness about how 'good' we are is itself a 'good' manifestation. Might that not reflect a 'bad' inward reality? You see, we are almost forced, by the nature of the discovery, to abandon these labels and to take a wider view. Besides, as I've said, we are too far advanced now for this level of soul searching to be any longer helpful or meaningful. We are too far into the New Game and into a profound appreciation - at least on an intellectual level, if not an emotional level - of the equal validity of both positive and negative aspects. There is still a lurking agreement that it is better - safer perhaps? - to be of Christ than to be of Satan, but together with all the other tedious human realities, even that once seemingly impregnable bastion is showing definite signs of breaking.
 - 3 What matters is not how positive or how negative we are, but our acceptance of the role we have to play, whatever it might be.
 - 4 On every level of existence the principle of reflection manifests. So within each one of us there is a balance of opposites, a balance of positive and negative which may either conflict or complement. (And even THAT is determined by a balance of strife and harmony. So the way to use this knowledge of mirror images, is not to find fault or favour either in ourselves or others, but to discover even more about the nature and extent of our own choice and choicelessness.
12. 1 And there is another vital dimension to be taken into account when thinking of the balance of reflections; Time.
 - 2 Whether we are going backwards or forwards in time makes no difference. (The law of balance would indicate that we are doing both; and anyway neither has any meaning except in relation to the other, and which is which depends entirely on our standpoint and our orientation at any given moment. Moment?) What matters is that we, together with the Game of which we are part, are subject to the dimension of time, and therefore to the concept of change.
 - 3 A swinging pendulum is in a state of equilibrium and balance. But at any isolated point along its swing - except the central point, which is a point of STATIC equilibrium - it is in a state of imbalance. At the peak of its negative swing, for example, it is all negative. It represents (say) four steps left and no steps right, which does not resolve into zero. Similarly, at any point on the positive side of its central point, it is predominantly positive. It represents (say) four steps right and two steps left, which resolves into two steps right, again not zero.

- 4 But an important factor of a swinging pendulum is its movement, its constant state of change. Without that factor being taken into account, there appears to be imbalance. But when it IS taken into account, in other words when time is introduced, then the OVERALL balance and equilibrium can be seen and appreciated.
- 5 In fact it is the imbalance itself which CREATES the state of change. If the pendulum is left at its central point, it remains static. The only way to make it swing, and therefore change, is to move it from that point to a state of imbalance and let it go. Then it is forced to find a new kind of equilibrium; one that is dependent upon time and movement. It cannot become instantaneously balanced. That would require an anachronism. But it can create a situation whereby balance is restored within a time span, by the immediate imbalance in one direction being precisely offset by a future imbalance of exactly the same quantity in the opposite direction; in other words, an identical opposition to itself; a reflection.
- 6 Time is dependent upon change. If NOTHING changed at all, there would be no time, only a suspended instant. And if everything were in a state of perfect IMMEDIATE balance, that is how it would be; no change and therefore no time - but also no existence as we know it, because our universe is in a constant state of immediate IMbalance, which is why it has to change constantly. So you could say that time is actually CREATED by imbalance. If there was no immediate imbalance, there would be no need for change, and therefore no change, and therefore no time.
- 7 But there IS immediate imbalance, therefore there IS a need for change, therefore there IS change, therefore there IS time.
- 8 So our equilibrium does not have to be - and is unlikely to be - immediate. At one moment in time we might be manifesting a predominantly negative pattern. That on its own is an imbalance. But it is offset by an inevitable future difference in the position of the pendulum, which brings about the manifestation of an equally predominantly positive pattern.
- 9 Right now the human game is close to the negative extreme; the death point. Therefore, taking the current 'in time' state of the game as a whole, there is very little positive manifestation at the moment. Some of the cycles WITHIN the overall cycle may show strong positive leanings, but the human cycle itself shows very little. It is currently in a state of extreme imbalance, in a negative direction. But when we look forward, beyond the End, and consider the New Beginning and its accelerating movement towards a predominance of POSITIVITY, as opposed to the present predominance of NEGATIVITY, we can appreciate the balance and the BASIC equilibrium of the whole system.
- 10 So don't expect equal and balanced manifestations on both sides of the fence within yourself at any given moment. A bias in one direction now, offsets a previous bias in the other direction, and will itself be offset in the future. Each of us is a pendulum in full swing.
- 11 Even the New Game - our harmonic (cycle within a cycle) of the New Age - is not all positive. On the contrary, it is still predominantly negative. BUT, instead of becoming more so, as it does on the negative side of the cycle, it becomes LESS so with increasing velocity. This is why the principle of the New Game is not positivity, but ACCEPTANCE OF NEGATIVITY,

which LEADS to positivity.

12 There is a vital difference between the pendulum on its negative swing (say right to left) moving outwards towards the negative extreme, and the pendulum on its positive swing (left to right), in exactly the same position but moving inwards towards the positive extreme. Both show a negative imbalance, a predominance of negativity, but with first, the imbalance and the predominance are increasing - at a slower and slower rate because of the increasing counter-pressure - whilst with the second, they are decreasing - at a faster and faster rate as the positive force takes over more and more.

13 We can transcribe the path of a pendulum to INCLUDE its changing speed factor, by representing it as a particle moving at a CONSTANT speed around the rim of a circle.

GRAPHIC

14 As regards its distance from the central axis, the particle moves in exactly the same way as a pendulum moves - fast at the centre and then slower and slower as it approaches the ends.

15 So here we have our familiar Game cycle, with Life at one end, the positive extreme, and Death at the other, the negative extreme.

GRAPHIC

16 The vertical line marks the central axis of the pendulum's swing; the point of momentary IMMEDIATE balance between positive and negative; the point where there is 'IN TIME' equilibrium. As you see, it happens twice; once on the negative swing, as we cross the line from a positive predominance to a negative predominance, and again on the positive swing, as we cross a negative predominance to a positive predominance.

17 Because we ourselves cannot move AT WILL in time, and instead are fixed within the cycle of the pendulum, it is not easy to appreciate the overall balance. We live in a predominantly negative world, which is becoming more negative. It's hard to visualize the existence of an equal and opposite predominantly positive world. because it is both behind us and before us in time, but not with us. However, it's there, and despite its current non-manifestation, it provides the necessary balance and

equilibrium, by its past manifestation and its inevitable future manifestation.

- 18 Reflections are the same. Due to the fact that the speed of light is almost infinitely great COMPARED to the time and distance relationship to which WE are adjusted, ordinary mirror reflections appear to happen instantaneously. But supposing we were capable of, and therefore adjusted to, speeds (say) double and quadruple the speed of light, we would then have no difficulty in perceiving the time lapse between an action and its reflection in a mirror. There would be a distinct delay on the part of the image.
- 19 Extend this to cover cosmic reflections and you can see that the balance, whether it's in conflict or harmony, provided by images on mental and spiritual levels, need not be by any means an 'in time' balance.
- 20 So before we tie ourselves in knots trying to lay the entire balance of all existence before our eyes in one moment of time, let's remember that, in order to find any balance at all, we must look backwards and forwards in time, as well as within and without, and as well as at creative and receptive elements in the Game.
- 21 This will help us even further in understanding all the apparent anomalies and paradoxes which both surround and stem from us. They are all parts of a balanced sequence of living and dying, of expansion and contraction, of coming in and going out. They are all parts of the constantly undulating rhythms of the universe. WE are all parts of that sequence and those rhythms. In our current separate and isolated identities, our vision is severely limited for the purpose of the Game. But we are still parts of something whose vision and capacity for understanding are infinite by comparison, and can embrace the great controlling patterns of existence. And already we are beginning to return to re-inclusion within the identity of that all embracing power. We have been stretched to the maximum, and now the pain of that tortuous stretching can only diminish, gradually at first, like a returning pendulum, but with steadily and inevitably increasing velocity.
- 22 The world as a whole, the human race, has not yet reached that maximum stretch-point. Our harmonic has preceded them; which means that we can now help those who follow us to reach that point with as little suffering as the Game allows.
- 23 And the greatest help we can give, to those who are destined to receive it, is the reassurance that THEY WILL RETURN. They will come back from that point of maximum separation, and move once more towards unity. Our reassurance will not spare them the pain of the separation, but it will make it far easier to bear.
- 24 To know that everything they have done, everything they have said, everything they have been, everything that has happened to them, has been a fundamentally positive contribution to the Game, a step towards fulfillment, a vitally needed part of the cycle which takes us all in our various roles and capacities back to GOD; and to know that they are included in that journey back, whoever

they are and whatever they have been; that is all they need. That is all that any soul requires. We cannot force a soul to recognize these things. Some are destined to carry the burden of ignorance until the End - though even that does not exclude them from the final Redemption. But we can be the source of knowledge for those who CHOOSE - or are chosen! - to know. And that is our function.

13. 1 There is another hitherto mysterious phenomenon, which we can examine with far greater clarity in terms of reflected images. The Void.
- 2 What is the Void? And why is it Lucifer's Void?
- 3 Let's first of all carry our looking glass analogy even further, and illustrate the basic pattern of a life and death cycle in a very simple and graphic way.
- 4 Imagine a single mirror pivoted at its lateral centre, so that it can spin in an upright position around a vertical axis. Place an object against it close to one end, and on the anti-clockwise side. Now you have a state of division (object and image) and union (there is nothing between them). Gradually turn the mirror on its axis, clockwise and away from the object. The image begins to move away from the object in an arc.
- 5 Continue the movement slowly and steadily until the mirror again touches the object, close to the other end this time. You will notice that the image has completed a full circle and returned to a state of union with the object.
- 6 You can refine this experiment further by placing the object right ON the end of the mirror. Then you begin with no image (a state of unity; no division), and you return to a state of unity.
- 7 And refine it even more. Have a double-sided mirror, and you can simulate cycle after cycle. Unity (no image), division (object and image close together), separation (image moving away from object), full cycle (image going all the way round the circle), union (object and image close together again), unity (image reabsorbed by object), union (reappearance of image), etc.
- 8 As you will discover, a quarter of a cycle takes the image to death point, the point of maximum separation. Then another quarter of a cycle brings it back to unity with the object.
- 9 Now a further refinement. Instead of just one double mirror, have two at right angles to one another, forming a cross, where one is the primary mirror and the other is the secondary mirror at right angles to it.
- 10 Again turn the system slowly clockwise. This time the primary image does a full cycle, but also two other images appear, both on the rim of the same circle.

11 Bearing in mind that this system of mirrors, though quite refined, is still extremely simplified in relation to the cosmic mirrors involved in the Game itself, let's nevertheless follow the analogy and relate the object and the images to the human cycle. The object, let's say, is the 'soul'. The primary image (the one in the primary mirror) is 'the body'; i.e. the identity with which the body is directly identified. So we have the first division; soul and body. Then, reflected in the secondary mirror, the cross piece, is the IMAGE of that division; the image of the soul and the image of the body, which constitutes the mind.

12 We have already seen this situation in our two mirrors at right angles. But now we can carry it a great deal further.

13 (For the most realistic effects, ensure that your object is narrower than the thickness of your double mirrors.)

GRAPHIC

14 Begin as you did with the single pivoted mirror; the primary mirror is in line with the object. There is no primary image. Now revolve the mirrors slowly. As soon as the primary mirror shows an image of the object, and therefore there is a division between soul and body, the other two images also appear right at the other end of the cycle; the death point.

GRAPHIC

15 These of course are the mind images, produced by the additional mirrors; the image of the soul and the image of the body.

16 To begin with, these two images are also in a state of division but no separation, similar to the state of the soul and the body. Then, as the mirror turns and body moves away from the soul, the image of the soul also moves away from the image of the body, which itself remains static at the death point of the cycle.

17 The body, which is the primary identity of the soul's primary creation, now finds itself influenced by two other possible identities. 'One' is the image of the soul reflected in the secondary mirror. This is one half of the mind, and as the body moves AWAY from the soul, this image moves at precisely the same speed TOWARDS the soul. 'Two' is the image of the body reflected in the IMAGE of the secondary mirror. This is the other half of the mind, and it is static. It remains unmoving at the death

point of the cycle.

- 18 Here we can hardly fail to see the full extent of choicelessness. If this is the basic state of the relationship between our souls and their creations, our bodies, then it must also be the basic state of the relationship between our creators and ourselves. And assuming that the mirror system is originally set in motion by the creator and then automatically continues to revolve by its own momentum, the basic pattern is one hundred per cent predictable.
- 19 But imagine for the moment that the body really HAS the choice that it appears to have within the system. (And the illusion of it is powerful, so the image is valid.) See yourself as that body and outer consciousness beginning a life and death cycle. What pressures act upon you at any given moment? (Bear in mind that technically you are the mirror not the image, but that you are so completely identified with the image, that you have BECOME it.)
- 20 Now outside yourself you see the soul; the spark of pure awareness. This vision is your link with your creator. It keeps you within the cycle. Although you are moving away from your creator, you cannot leave the rim of the circle. You are held within the system. Regardless of your speed and direction of movement you are always the same distance from the central pivot and that links you inseparably with the source of your existence.
- 21 Inside yourself, as previously mentioned, you are identified first and foremost with the primary image of the soul; the body. This, as far as you are concerned is 'YOU'; an outer consciousness located in a physical vehicle which expresses that outer consciousness. And although it is the technical you, i.e. the mirror, which moves, as far as you are concerned it's this image, this body, this personality in physical form, which moves (at double the speed of the mirror). And THAT is 'you'.
- 22 But also, you cannot escape those other two images. first, there's the image of the soul, again outside of you, as is the soul, and yet not the soul; an image like yourself, but ethereal, spiritual, moving heavenwards (towards the soul) as you are moving earthwards (away from the soul). The image of the soul represents, not pure transcendence as the unmoving and unchanging soul does, but a journey TOWARDS transcendence; a striving and a reaching for spiritual fulfillment, a leaving behind of earthbound things. Not only does it move towards the soul, but it moves quite pointedly AWAY from the image of the body, that other static earthbound image. It sets an example of earthly self-denial through its direction of movement. It is of course, as we already know, the Jehovian element of the mind.
- 23 The pressure that this soul-orientated image exerts upon you, the message it gives you, constitutes an urge to reverse your own movement, to return to the soul, to leave your separate worldly existence, your aims and desires for human success and satisfaction, to go BACK in time, and to follow the path of the image of the soul - though of course on the other side of the circle.

- 24 The part of your mind which says: 'Follow Jehovah', drives you into the past. And now we can see more clearly than ever before the inevitability of the Jehovian failure pattern. You CANNOT reverse the process. You cannot even stand still. The cycle has been set in motion, and it has to complete itself. And besides, even if you could, what disillusionment! If the movement of the system were reversed, you (the body) would indeed start moving back the way you came, towards the soul; but at exactly the same moment, the image which you thought you were following, would also reverse direction and start moving AWAY from the soul.
- 25 But of course, you as the body know nothing of these inevitabilities. You see the image and you feel the pressure. Consequently you manifest a desire to go back in time, and consequently you fail, because you cannot go back in time. The part of you which is driven by the Jehovian image of the soul is fated to fail in the fulfillment of its desires.
- 26 Then there is the image of the body; very much inside of you as is your own primary identity, but in both directions an image of an image, and therefore far less tangible. It also lies on the rim of the circle; but unlike yourself, and unlike the image of the soul, which are both constantly moving, this image is static. Regardless of the movement of the mirror and the other images. the image of the body does not move.
- 27 It stands at the opposite end of the universe - seemingly - from the soul. It is as far from the soul as the boundaries of the cycle will allow. It is the true diametric opposite of the soul. But~ precisely because it is an image of an image, it appears to be an exact reproduction of the soul WITHOUT the inversion of left and right. It appears to be a 'true' fulfillment, and yet, at the same time, WITHIN the terms of the body's own existence. It is the image of heaven on earth. spiritual fulfillment within human terms, reidentification with the true and un-inverted nature of the soul, and yet still within a worldly existence.
- 28 The body on its own is painfully aware of its opposition to the soul. It knows that when the soul turns to its right, it (the body) inevitably turns to its left. It FEELS the state of its own opposition to its creator. But here it sees an Image which seems to be identical and yet NOT in opposition to the soul. When the soul turns right, the image of the body turns right also. A vision of an angelic nature, but, miraculously, WITHIN the terms of the body's own existence.
- 29 It hardly needs to be said that the Lord Lucifer rules this image of what appears to be human divinity.
- 30 WE KNOW that images of images are not as totally identified with the objects they reflect as they might appear to be. We have seen how they flatly refuse to look at us when we look at them; a particularly pointed form of rejection. But the body is not the soul. It does not see the activities of the Luciferian image of the body as the soul sees them. As far as the body is concerned, the image of the body is a human angel, which means it represents the ultimate in human fulfillment.

- 31 And the pressure that this angelic body-orientated image exerts upon you, the message it gives you, constitutes an urge to reach forward round the circle, to fulfill all your aims and desires for human success and satisfaction, to go FORWARD in time, to ATTAIN that human paradise and that state of human divinity.
- 32 The part of your mind which says: 'Follow Lucifer', drives you into the future.
- 33 Now the ACTUAL direction of movement is already determined by the original creation and separation. Satan the Separator put the cycle in motion, and it must continue and complete itself. He rules both soul and body. The soul is adamant about its static position. It remains in its state of spiritual transcendence, and makes no move towards the retreating body. It holds its position OUTSIDE the human game, in that it does not move with the cycle. It is unbending. The body is equally inexorable in its INVOLVEMENT with the movement of the cycle. It moves as directly as it can away from the fixed and static spiritual standpoint of the soul. It is as unbending in its rejection of that standpoint, as the soul is in its retention of it.
- 34 Those are the Satanic pressures; uncompromisingly spiritual on one side. uncompromisingly physical on the other. And the resolution of those pressures is the clockwise motion of the life and death cycle.
- 35 The Jehovian element puts a brake on that movement, but the Luciferian element evens the score, and the final resolution is still the clockwise motion of the cycle. Lucifer propagates the movement and encourages it; whilst Jehovah regulates and controls it. With Lucifer alone, in addition to the Satanic pressures, the movement would be too precipitous. The cycle would be completed almost as soon as it was begun. But Jehovah prevents this, with his counter clockwise-pressure against the direction of the Game.
- 36 Lucifer promotes movement. Jehovah gives stability and thereby duration to that movement.
- 37 So the mirror turns. And the body moves away from the soul and towards the image of the body, retaining its constant and extreme distance from the image of the soul.
- 38 A quarter of the mirror's cycle brings the body into coincidence with the image of the body - that supposed ideal of a combined spiritual and human existence. But, it also brings the body to the death point of the cycle. Another paradox, and this time tinged with irony. The body pursues the mind's image of the body. It strives for Lucifer's promised ideal. Human beings reach into the future, searching for the fulfillment of this ideal. From our present vantage point in this looking glass analogy - outside the system - we can see that the image of the body, although static and therefore reachable, stands at the END of the human life cycle. Which means that the body can only reach it at the point of death; an irony of which human beings, trapped as they are INSIDE the system, are unaware - until it's too late.

- 39 Meanwhile the various aspects of that alluring body image, the individual's vision of the ideal human existence, draw the body into cycle of ignorance after cycle of ignorance. "If only I can attain THAT particular goal, I shall be satisfied." The body reaches towards the image, but whether it attains the goal or not, the satisfaction eludes it. It cannot actually IDENTIFY with the image. It is not COINCIDENT with it. In terms of the game cycle, the body is that much farther round the circle, but in terms of the sense of fulfillment which it seeks, it is back where it started, the identical OPPOSITE of the image of the body, just as it is the identical opposite of the soul.
- 40 But at least it is still moving TOWARDS the image of the body and getting closer. Therefore there is hope. Therefore it enters another cycle of ignorance. "Perhaps if I attain THAT goal, I shall be fulfilled." And so it goes on.
- 41 And the body attains some of its goals; it might attain all of them; but it remains dissatisfied; it remains the identical opposite of its human ideal, which itself remains in the future.
- 42 Lucifer, the Lord of Light and Life, stands with that ideal; an image of human perfection, like the pot of gold at the end of the rainbow. And human beings - and human civilizations also - strive towards Him. He seems to represent the positive outcome of change and movement within the human game. He seems to promise the ultimate in human progress and achievement. How can they know that His promise can only be fulfilled with the negating accompaniment of death?
- 43 Why negating?
- 44 Move the mirror slowly round. When the body (the primary image) reaches the death point, the point where it should meet and be able to identify with the image of the body, and thereby find the ideal state which that image promises in the Name of Lucifer, that image vanishes. Lucifer - in a word - deserts.
- 45 There is no fulfillment, no success, no pot of gold; only the ultimate failure, which is death. BECAUSE, from the point of view of the primary image (the body), when the position of the image of the body is reached and that image vanishes, the image of the soul also vanishes, and SO DOES THE SOUL ITSELF. THE BODY LOSES SIGHT OF THE SOUL COMPLETELY.
- 46 In our analogy, at this point the cross mirror runs precisely between the object and the image, the soul and the body, thereby obscuring each from the other.
- 47 As far as the body is concerned, there is no longer a soul, and as far as the soul is concerned, there is no longer a body. A point of alienation has been reached, as complete as the boundaries of the system will allow.
- 48 There IS still a soul. Our object has not REALLY vanished. But the body has no awareness of it. There IS still a body. An outsider can still see the primary image of the object, right

at the death point. But the soul has no awareness of it. As far as the soul is concerned, THERE IS NO BODY. Therefore it gives no recognition, and therefore no contact, and therefore no validation, and therefore no LIFE to the body. Therefore the body dies. The outer consciousness and the physical existence fall apart. (The mind has truly vanished. There are no secondary images at all.) So the physical existence literally decays. Unanimated, it returns to the dust from which it was formed. Whilst the outer consciousness, mindless and to all appearances soulless, as well as having no physical existence, is left in a state of apparently complete alienation from the source of its existence. Not only has it been deserted by Lucifer, but in the moment of its death, it finds itself also abandoned by Jehovah and the soul aspect of Satan.

- 49 THAT is Lucifer's Void. The promise fulfilled, but nothing there. Emptiness. Total separation of soul from body - or as near to total as the Game allows. And in addition to this, the state feels eternal, because the creation knows that there is no going back; and forward seems logically to mean deeper and deeper into the Void.
- 50 At this point the being has a sense of eternal alienation from GOD. This point is the state of damnation, the state of being in Hell. This is the final triumph of Satan the Separator. Lucifer's temptations of human success have led - inevitably - into the trap; and the separation is complete.
- 51 When Christ said: "My God, my God, why have you abandoned me?" it was because He was Experiencing precisely this state. Lucifer promised the fulfillment of heaven on earth. The scope of Christ's concept was much greater than that of the average human being, but the basis was the same; a true divinity within the terms of humanity.
- 52 There is no doubt that Christ's higher self knew exactly what was happening, but his human self had to experience the full effect of the Void. He had to descend into Hell, which meant finding himself completely abandoned and damned. And to all appearances, the Pit into which he found himself falling, was truly Bottomless.
- 53 Lucifer's Void; the peak of fulfillment of human life, and the moment of human death.
- 54 Along the way there are steps towards this point of fulfillment; ambitions fulfilled, goals attained, gifts received. But Lucifer is not there. There are harmonics of the Void, but not the Void itself. That only manifests when we reach the peak, and find that it is death, AND, Lucifer has vanished.
- 55 And the Void is a sense of eternal emptiness; eternal emptiness of space and eternal emptiness of time.
- 56 A SENSE of eternal emptiness. That is the key; a SENSE of being eternally lost in an endless desert.

- 57 Go back to your mirrors. Move the whole system a fraction of an inch beyond that blindspot, beyond that point where Lucifer vanished and the body died. Suddenly everything reappears again - IN REVERSE.
- 58 The body sees the soul again. The soul sees the body. And now, instead of moving away from one another they are beginning to move TOWARDS one another. The body is truly following the original path of the image of the soul. It is returning by the only possible way, to union, and then unity, with its creator.
- 59 We are in a life-orientated world. The image of the body is there again, where it used to be, fixed at the death point. But this time the body - a new body in material terms (the other half of the pivoted mirror), but the same outer consciousness (the same image) - is moving AWAY from it. The image of the soul is still at the opposite end of the universe. But now, just as the body is moving to join the soul, the image of the soul is moving to join the image of the body. The gaps are CLOSING.
- 60 The mind, as you see, is still there. But now, although there is still opposition, it is becoming more and more complementary and less and less conflicting. The body has left death and the Void BEHIND it, and is moving towards life and Unity.
- 61 Lucifer, after all, has fulfilled His promise; not as expected, WITHIN the terms of human life, but with true satisfaction BEYOND human life, AND, beyond human death. There is no longer a draw from the image of body, which has been passed and known. The image of the soul no longer seems to be exclusively in the interests of the soul, because it is moving away from it, besides which the soul itself is closer now and drawing the body towards it.
- 62 The Separation has been complete, and the Void has been entered. Now begins the coming together. The two parts of Satan move towards each other, and Jehovah and Lucifer also move towards each other.
- 63 Eventually, when another quarter cycle is completed, soul and body merge into one, as the primary image vanishes. Satan becomes a united being instead of a separated being. At the same instant the two images become one at the other end of the Universe, and Jehovah and Lucifer, relieved of their rulership of the human mind, are joined together in union.
- 64 Although we must be careful not to carry the results of our looking glass experiments too far, because the real cosmic mirror system is clearly far less tangible than this, the main points are made. The death-orientation, the pursuit of human life fulfillment, the stabilizing pressure of an urge to return to the past, the inexorable movement forwards, the ironic paradox of reaching human fulfillment only at the point of death, which completely negates it, the Void, the rebirth into life-orientation, the world of diminishing conflict, and the final coming together.
14. 1 The Void is a strange state of being. It's death; it's Hell; it's damnation; it's alienation from the source of life. All these states are basically the same; the most complete separation of the soul from the body, the creator from the creation, the source from the reflection, the reality from the image. But

it can manifest in different forms and on different levels.

- 2 For example, spiritual death is essentially the same as physical death. Both are states of separation between soul and body. The difference is that one is seen from the point of view of the absent soul, and the other is seen from the point of view of the deserted body. What really matters is the contact - the state of it, the nature of it, or the lack of it - between the two elements; the creative and the receptive. Everything else stems from this.
- 3 Use the pendulum analogy to see it more clearly. Let's say the right hand end of the swing is the life point and therefore the beginning of the death cycle. The creative element remains at that point, whilst the receptive element swings away from it towards the death point.
- 4 Now we must remember that until we reach the level of GOD Itself, every creative element is itself also a receptive element in relation to its own creator. So although we say that the creative element remains at the life point, this only applies in relation to its own creative cycle. In relation to its creator it is very much on the move, as is every receptive element. There are cycles within cycles.
- 5 But within one cycle, and in relation TO that cycle, the creative element is static, and the receptive element moves away with the swing of the pendulum. So within the soul and body cycle, the soul remains static and the body swings away.
- 6 Up until the body reaches the death point, the left hand extreme of the pendulum's swing, there is movement and energy. There is potential, there is aim and desire, and there is also the apparent means of fulfilling the potential, of achieving the aim and of satisfying the desire. There is change, and as long as there is change, there is the hope that the gap between wanting and having can be closed. The body feels that there is a chance of attaining satisfaction.
- 7 But at the instant that the pendulum reaches the left hand extreme, it stops. There is no movement, no life, no energy, no direction, no change. There is desire; intense desire; but the body feels no hope of ever fulfilling the desire; it feels incapable of changing its wholly undesirable state.
- 8 When we look at a pendulum, we know that all of this is illusion. There may be no IMMEDIATE movement at the negative extreme, but because of the position of the pendulum, because of the state of maximum imbalance, and the resultant pressures which act on the pendulum in that state, there is a potential movement which HAS to become actual. The body has NOT lost all contact with the soul. It only SEEMS that way. But its own state of intense desire should tell us that, despite the illusion of complete alienation, the soul is still acting through the body.
- 9 When we speak of spiritual death (BI 28) we describe a state where although there is no desire to DO anything, because all hope is lost, all drive to action is lost, all will is lost and all motive power is lost, there is nevertheless great pain, and therefore there must be a strong desire FOR something. That is the tragedy of lack of soul power. We still feel the

gap between what we have and what we want, but we have not the slightest sense of capability to do anything towards closing it, and therefore no desire to set about TRYING to close it. The result is complete despair, a sense of being locked irrevocably into an extremely undesirable state or circumstance.

- 10 If we are detached, we can see that our helpless and futile - but none the less intense - wish that the gap should be closed, indicates contact with our creator, and also that such a wish, on its own, constitutes a motive force which eventually must bring about its own fulfilment. But in a state of spiritual death, who is detached?
- 11 So, returning to the pendulum at the death point; it is static. It has reached the negative extreme and stopped. It is in a state of maximum imbalance due to its position, which means that the forces acting upon it are at their maximum intensity; and yet it does not move. It is fixed in that tortured state; a state of complete and utter stillness.
- 12 For the body, the sensation is precisely parallel. It is as far from the soul as it is possible to be. The gap between what it wants and what it has, is as wide as it can ever be. The need for that gap to be closed is as intense as it will ever be. And yet the sense of motive power, of will, of capability, of desire to set about closing it, is zero. And the sense of hope, of anticipation, of faith that it will ever be closed, is also zero. For the body, there is stillness; an abysmal agonized stillness. That is the Void.
- 13 If it helps to see the Void as a location, see it as the area beyond and including that point of stillness. This can be done even more graphically with the circle analogy. Draw a tangent at the death point on the circle and that point, together with everything on the side of the tangent away from the circle, constitutes the Void.
- 14 The pendulum (the body) has entered the Void and stopped. Until that moment there was life and movement and hope. The pendulum was within the bounds of the Game, and moving. Now, at the instant of entering the Void, the pendulum is OUTSIDE the bounds of the Game, and STATIC. There is no life, no movement and no hope. There is only the Void, for all eternity - so it feels.
- 15 As stated when we look at a pendulum, we KNOW that these are illusions, and that the state is only a momentary one. Because the potential movement inherent in its extreme imbalance cannot be held off. We know the principle upon which a pendulum works, and therefore we know that the static state lasts only for an instant, and then the movement back towards the life point begins. But when we ARE the pendulum, when we are identified with that swinging mass, then all we know - when it happens - is the static state. As far as we are concerned, we are in the Void, for ever.
15. 1 The Process has spent a full year manifesting one level of this static state, as far from the source of life as it's possible to be. We have called it spiritual death, because what mattered about it was the absence of soul power.

- 2 Time is relative. An instant on one level is a day on another, a century on another and a millenium on another. ('A thousand ages in His sight are like an evening gone. ') So if a thousand ages can become a few hours, then a moment can become a year.
 - 3 We took the amount of death and we stretched it to a year's duration. The sense of eternal damnation is a state of inconceivable anguish, but it lasts only a moment. If we stretch it to last one year, we must logically reduce the intensity of the anguish accordingly. We did not experience 'the ultimate nightmare' for a whole year. But we experienced its equivalent, allowing for the extended duration.
 - 4 By doing this, instead of passing the death point in the normal way; a brief moment of horror followed by instant rebirth; we, as it were, followed Lucifer INTO His Void. We stopped, not just for an instant, but for a period long enough to FEEL the true nature of the Void.
 - 5 Imagine halting a projector on one frame of a film, and holding it there. We did that with the moment of death. We had to diminish the intensity of light in order not to burn the frame, so the picture was less stark and vivid than it would have been if we had let it go through at normal speed. But nevertheless we were able to examine the detail closely. We were able to learn the full nature of the Void.
 - 6 That was our year of spiritual death. It was necessary to follow Lucifer into the Void, in order to find the knowledge of the Game which we need to begin the life cycle, and to follow it as the Game requires at this time.
 - 7 This death has been only a harmonic of the death of the human race; just as our New Game is only a harmonic of New Age. But because of our role in that death, we have to be properly prepared. It's as though a part of the race has gone ahead to test the ground, so that it can return and then lead the rest through that moment of Hell, which will constitute the End of the world.
 - 8 THAT moment will have a duration in proportion to its scale. Though for each separate individual concerned it will be only a brief instant, for the race as a whole it will be longer according to its scope and size.
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16. 1 Lucifer, in His role of guardian of the image of the body, the reflection of the reflection, lives in the Void. But, until the body reaches the death point, the image of the body is not completely alienated from the soul. Therefore, until that moment, the Void is not the Void.
 - 2 Look at your mirror system again. Whilst the body, the primary image, is on its way round the human life cycle towards the death point, the image of the body is not obscured from the soul. Only at that moment, when the primary image reaches the death point, does the Void manifest. And at that moment, Lucifer deserts, and the image of the body vanishes. So from one point of view we could say that Lucifer is NEVER in the Void!
 - 3 But this is sophistry. What matters is that the Luciferian lie, the unfulfilled promise, is not so much a lie as another magnificent paradox. Lucifer, from His standpoint of heaven on earth, which subsequently turns out to be the Void, promises life, love, success and harmony. And the

more we reach towards him on the negative side of the cycle, the less of these qualities do we ind~ and the deeper we sink into death, fear, failure and conflict. And when we actually come to Lucifer, these negative concepts reach a peak of intensity, and we die.

- 4 BUT - and here is the paradox - it is through this very death, through our entering of the Void, that the promises of Lucifer are truly fulfilled, not on the negative side of the cycle, where we expected them - because we knew no other orientation - but on the POSITIVE side, which we enter AFTER passing through the Void.
- 5 Lucifer stands at the Gates of Paradise. But the Void is also at the Gates of Paradise, and we must all pass through the Void before we can enter those Gates.
- 6 Fortunately we have no choice. If we had choice, there is not one being in the universe who would freely and willingly step into that Void, whatever promises were made to him. Even within the concept of choice, it is blind ignorance which carries us into the fires of Hell, and immediately through them into the life-orientated world on the positive side of the Game.
- 7 But what does take us out of the Void? What prevents us from going on deeper into the darkness, and the pain of a burning desire with no hope of fulfillment? What prevents us at least from remaining just inside the threshold of the Void?
- 8 Well, what prevents the primary image from remaining in the blind spot, or from flying off on a tangent? What prevents the pendulum from remaining static at its negative extreme, or from going on for ever in the same direction?
- 9 The answer is: the basic nature of the Game; the fundamental unity of all the elements in the system, whether we are using the analogy of mirrors or of pendulums. Despite the apparencies of separation, there is a basic inseparability, due to the nature of the structure of the Game. The reflection CANNOT ultimately be separated from the object. The pendulum CANNOT halt at the end of its swing, nor can it go on in the same direction.
- 10 The creative cycle is such that the two elements, the creative and the receptive, are inevitably connected. And when the receptive element begins to re-enter the Game, despite having entered the Void, it becomes aware of that inevitable connection.
- 11 Previous to the Void, everything pointed towards separation, but with a hope of ultimate fulfillment embodied in the promises of Lucifer. Then, suddenly, everything confirmed and established the separation, with NO hope of fulfillment. That was the Void. Then, equally suddenly, the apparent certainty of separation is contradicted. Everything points in the opposite direction. The body is given, through its own direction of movement - towards instead of away from the source of its existence - AN AWARENESS OF THE FUNDAMENTAL UNITY.
- 12 Suddenly the creation KNOWS that it belongs irrevocably to its creator, and can never be altogether separated. And it knows this, not only with

its thoughts, but with its feelings as well. It FEELS a basic and indestructible life-giving contact with its creator. It feels the unbreakable link.

13 And that is the Spirit of Christ.

14 The central pivot of the mirror; the point of suspension of the pendulum. These represent that spirit of basic unity which is embodied in Christ. And only when we have entered the Void and NOT been allowed to remain there indefinitely, but have been drawn back and out again, can we fully and completely BELIEVE in the Spirit of Christ. That is the moment when Christ becomes REAL for us, emotionally as well as intellectually; real, that is, as the undying Spirit of Unity.

15 That is what we mean when we say that Christ stands at the death point. By showing us that death, and Hell, and damnation, and the Void, are NOT eternal, He shows us with full clarity the fundamental unity which He represents.

16 We never really know the strength of a support until we have tested it. Our moment in the Void is our test of the power of Christ, and the inevitable outcome of that test is our proof of our own belonging, which gives us an awareness of the fundamental unity.

17 But our return proves more to us than the reality of the Spirit of Christ. It also proves the ultimate unity of Christ and Satan. Christ is the pivot point which keeps the system of creation within bounds, so that the creative and receptive elements cannot be totally separated. But Satan is the motive power which prevents the two elements from becoming fixed in an illusion of total separation.

18 Again we see the relationship of stability - in this case\$ Christ - and movement - in this case, Satan; another creative and receptive relationship, in which this time Satan is the receptive element.

19 So by not remaining fixed in our blindspot, at the negative extreme, or at the death point, we have proved the basic validity of Satan, who, until that moment when we returned from the Void, seemed to have only the power to separate. Now we discover that His separation is such that because of His basic unity with Christ, it leads automatically to reunion. The movement of the pendulum is not after all separate from its point of suspension. Satan is not after all separate from Christ. They are two parts of one balanced and united system of creation.

GRAPHIC

20 On the positive side of the Game, there is still separation, there is still duality. There is a body and a soul, and a mind consisting

of an image of both, and therefore an image of the separation. But because of our awareness of the fundamental unity, there is harmony in that multiple duality. The harmony is not complete. Our awareness is only the small beginning of a complete awareness. But the vital difference between the positive side and the negative side, is that on the positive side harmony is on the increase, whilst conflict is on the decrease, instead of the other way around.

- 21 Remember from BI 19 (15. 25); as we replace the discs and begin to rebuild the cone, there is still the same basic pattern of division and separation, but because we are moving TOWARDS unity instead of away from it, there is a balance of growing harmony and lessening conflict. There is still negativity, but the direction is towards a predominance of positivity and then complete positivity. And that direction of movement, from its very beginning in the Void, both causes - on one level - and indicates - on another level - a steadily growing awareness of the fundamental unity. The Spirit of Christ enters the Game for us, WITH REALITY, at the death point, and remains with us, becoming increasingly MORE real for us, and guiding and directing every move we make on the positive side of the cycle.
 - 22 His presence, representing Unity, rules the life-orientated world, just as the presence of Satan, representing Separation, rules the death-orientated world.
17. 1 Just as the fact and the existence and the inevitability of the positive side of the cycle in no way lessens the intensity of the effects of the negative side, nor of the Void itself, so our knowledge of universal redemption in no way invalidates the Judgement and the Separation, nor the destruction of humanity, nor the 'ultimate nightmare', which is the outcome of incorrigible allegiance to the lie (AS IT IS 4.12). These elements are no less real or meaningful because their predominantly negative effects will be reversed after the world has passed through the death point of its cycle.
 - 2 Then what, we may well ask, is the purpose in knowing all of this? What is the purpose of detachment from the lie? Why do we bother?
 - 3 First of all, spiritual life is as unshakeable by purely intellectual knowledge as spiritual death. Just as no amount of conscious thinking of the worthwhileness of an activity can, on its own, overcome that deep sense of worthlessness, which is spiritual death, equally, no amount of conscious thinking of the ultimate needlessness of ANY activity, can overcome that powerful need to act, which is spiritual life. Whatever we might know with our thoughts, we still do what we have to do; we follow our feelings, our sense of rightness; we reach towards the fulfilment which we desire.
 - 4 Knowledge of the final redemption of all things regardless of the roles they have played in the Game - hand in hand with knowledge of the fundamental rightness of all things, which is only another aspect of the same concept - will not undermine the desire for success. But on the other hand it will go a long way towards relieving the fear of failure.
 - 5 It is not the ultimate reward which drives us, but the immediate goal. And reassurance of the inevitable attainment of the ultimate reward, in no way lessens the attraction of the immediate goal; but it may lessen the fear of the consequences of not reaching it. Besides, whatever the final outcome may be, there is always the ever present Universal Law to

be considered! Nothing changes that.

6 And that very Law can show us the logic of the final redemption of all things. No being in the Universe but GOD can inflict the effect of truly eternal pain - or eternal anything for that matter. No being but GOD has that amount of control over time. Therefore, by the Universal Law, no being can RECEIVE the effect of truly eternal pain.

18. 1 The world is close to the death point of its present cycle. It appears to be on the verge of a total conquest of the material universe. It appears to be within arm's reach of supreme success in human terms. Lucifer's image of the ideal seems very close indeed. If we project the accelerating graph of scientific progress and discovery, it looks as though there will be little or nothing that man will not be able to achieve on a social and material level by the year two thousand. That is the ultimate human fulfillment; the image of the body on a racial level, Science fiction writers describe future worlds of utterly Luciferian perfection; nothing less than heaven on earth.

2 That is the goal, and it seems to be in sight. Or rather it SEEMED to be in sight, not very long ago. But now the other side of the picture is beginning to show itself more and more clearly. There is a growing realisation that civilisation is as close to death as it is to material and scientific conquest. It is no longer a few visionaries who can see that the very concept which is leading us towards a promised land of technological perfection, is also leading us towards an ironically coincident destruction as a race.

3 Incredibly - though not so incredibly now that we know about the cycle in terms of reflection - it's the very means by which we have been progressing towards that promised land, which has gradually, and until now almost imperceptibly, undermined us. It is the very triumph of technology which has tipped the world's ecological balance. And that is only one element. It takes no account of the even more obvious fact of the weaponry, which that triumph of technology has put into the destruction-orientated hands of mankind.

4 So again we see, on a far wider scale than the mere individual, the ironic pattern of human fulfilment inevitably accompanied by death. It is not something that can be avoided, any more than the death of the individual can be avoided. So we are not being wise after the event - or after it's too late to prevent the event happening. It is an inevitable pattern, which must be accepted, passed through, and emerged from, on the other side of the cycle.

5 There is no way back. There is no way to avoid the End, or to by-pass it, or to stop it from taking place. (With any real knowledge of the pattern, who would want to?) But there is a way to transcend much of the agony, the despair, the frustration, and the disappointment of the End. And that is by seeing the myth - or rather the mirage - of a technological man-made paradise, for what it is, BEFORE the End. It's as far from the GOD-made world of nature, and therefore as far from GOD, as it IS possible to be.

6 Now this is no moral judgement - although it usually emerges as such from an incomplete awareness of this particular human reality. This is a fact. The racial image of the body, man's vision of a human heaven on earth, is beautiful, ideal, faultless, perfect - and sterile.

And besides, it does not really exist, EXCEPT as an image in the minds of men. And it is far less painful dissolving the image of a mirage, if you have known - or even partly known - for some time that it IS a mirage, and will therefore dissolve when you reach it. It's far more painful when you believe in its actuality, right up until the moment when you reach it and it dissolves.

- 7 And if we also know that a little way BEYOND that painful dissolution of our dream, an instant AFTER it has vanished and finally - and literally - disillusioned us, is the beginning of a REAL oasis; the life-orientated world of the positive side of the cycle; not a perfect HUMAN world, but something moving towards a perfect GOD world; then we can meet the approaching End with confidence and positive anticipation, instead of growing helplessness, disappointment and dread. And the same applies for each one of us, to the approaching end of our individual human existence.
- 8 There is no sin or failure or wrongness in being afraid of death. But knowledge of the patterns of the Game can help us to keep the fear in perspective.
- 9 For example, we might feel nervous before a painful operation, or before being separated temporarily from someone whom we love, or before making a basic change in our life-style or environment. We may have to steel ourselves in order to go through these things. We are almost bound to have some kind of reaction towards an imminent painful or uncomfortable experience. That is part of natural law.
- 10 And that is ALL our fear of death need be. It need not be a dread of the eternal unknown, or of the everlasting flames of Hell, or of the permanent loss of those we love, or of unbearable punishments for sin, or of a strange and alien world in which we will be lost and alone, or of helpless drifting in space, or of any of the other nightmare imaginings which an imminence of death can produce. Because in death we are not evicted, we are not cast out, we are not betrayed, we are not condemned, we are not abandoned, we are not deprived. We are instantaneously purged - not of ALL negativity, but of our drive towards an increasing PREDOMINANCE of negativity - and then we are resurrected into a life-orientated world of increasing POSITIVITY. And with that resurrection, goes a knowledge that we are leaving death behind us, and moving inexorably along that road of increasing positivity, towards life.

So be it.

[Signature -- Robert]

15 June 1971

ROBERT DE GRIMSTON